1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

there are wooden forks with from two to five tines for drawing parallel lines. Further, there are four distinct types of stamps: (1) For dots. For dotted lines the forks or similar implements are used; dots forming stars, rectangles, etc., are stamped with the ends of appropriately carved rods. (2) Round stamps, mainly for star-shaped designs, generally consist of halved palm (especially babassu) nuts and are most commonly used. An ingenious woman utilized her husband's ear disks, which had a Maltese cross in openwork. (3) Stamps for stripes. These usually consist of a plano-convex piece of burity leafstalk, the level surface being carved with the designs, while the convex side has two excised parts opposite each other which aid the fingers in manipulating the implement. Other stamps of this category are of hardwood and of rectangular section, with a different pattern on each side. Sometimes a grip projects in the direction of the axis on each narrow face of such four-plane stamps. (4) Roller stamps, of cylindrical form with spindle. They may quite possibly be aboriginal, for the racing logs called pą'rakahą'k exhibit the same form.

Notwithstanding the extensive development of body paint, the ornamentation marks social units only in a few cases. Thus, each of the plaza groups paints those of its members graduating from the second phase of initiation with a special pattern at the terminal celebration; and the rainy season moieties are recognizable by their paint. On the other hand, the exogamous moieties, the age classes, and the festive organizations lack distinctive paint, except for the leader and the girl associates of the Jaguar society.

Gluing of down and paty wool.—Falcon down is glued on the body exclusively for ceremonial decoration (pl. 7, *c*), being obligatory at a number of solemn procedures, whereas no one ever has himself decorated with feathers for his personal pleasure. At the close of the ketúaye and the pepkahą'k seclusion all participants are ornamented with falcon down. At other terminal solemnities and outstanding ceremonies it is as a rule the officiating members of the hąmrén who are thus distinguished. Above all, the tamhą'k at their great ceremony during the pepkahą'k festival all appear with the falcon-down decoration reserved for their use. Further, at the end of the mourning period for a deceased or absent tribesman, or after prolonged and serious illness, the hąmrén present themselves in their down ornamentation before the councilors in the plaza; the corpse of the hąmrén is similarly honored. Whenever the hąmrén are thus decorated, each cheek bears two small black triangles in close juxtaposition, the pigment being derived from almecega rosin and pulverized charcoal.

The ketúaye initiation and the pepkahą'k festival require the simultaneous decoration of some thirty persons with falcon down, hence special hunting trips have to be arranged in order to obtain the necessary quantity. The Indians then set the steppe afire, the smoke enticing the falcons, whose down is subsequently stowed away in small, narrow-mouthed gourd vessels, from which it is extricated with a little rod.

I know of but a single instance of parrot down as a substitute for that of a falcon. Oddly enough, this happened in the case of a little boy impersonating a young falcon.

The down is glued on by a hąpín (p. 102), invariably in the wearer's maternal house, to the chanting of the operator, who receives a present for his labor. The solitary exception occurs at ketúaye, the novices being decorated by members of their plaza unit (menkąčą). Before the operation the subject's hair is always trimmed.

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they handle. This view finds expression in the rituals of economic life in its several phases. A tamhą'k is the first to taste of certain fruits in order to augment the crop; he lights the grass in a communal drive to ensure a plentiful kill; he makes the first incision in the hide of a slain tapir so that it may prove fat; and when fish are drugged, he precedes others in stepping into the water to spit the first victims, thus promoting an abundant catch thereafter.

Many tamhą'k consider their obligations a nuisance and formally resign by joining in the destruction of a wasp nest in the pepkahą'k (p. 214). This seems to be the only method of resignation.

It is only during the pepkahą'k that the King Vultures figure as an organized unit, and then only during the last fortnight of that festival, when they appear as allies of the Clowns, Falcons, and pepkahą'k, participating in sundry dances and log races, which culminate in the great ceremonial feeding of the tribal groups by the tamhą'k. On this occasion all the King Vultures wear the identical decoration, viz: On their backs, chests, arms and thighs their matrilineal kinswomen glue vertical stripes of falcon down to the width of three fingers; this distinguishes them from other hąmrén, who are completely covered with down at ceremonials. The bare parts of the body and limbs are daubed red with urucú. The occipital hair is tied together, and has fastened to it a rattling ornamental bundle of some thirty carefully smoothed bamboo rods, about 30 cm. long and of the thickness of lead-pencils. The tuft of the wearer's hair is pulled through a plaited ring at the top of the ornament; two long arara feathers—rarely worn at present because the species is almost extinct in this region—are thrust through the ring so as to project obliquely upward and outward.

Formalized Friendship Bonds

1. *The hąpín-pinčwę'i bond*

This social bond most frequently springs from name transference. A man who conveys his name to a sister's son or equivalent and a woman who bestows hers on a patrilineal kinswoman thereby make the boy the hąpín and the girl the pinčwę'i of all those who by similar transfer had become the uncle's and the aunt's "friends." For every personal name involves this bond with the bearers of from six to ten other names, masculine and feminine, including individuals of alien Timbira tribes. Thus, T'unkõ''s hapín are the bearers of the masculine names Kaukré; Kẽẽa; Prjčet; Ke'ké; Pepkrõ'; Pąnatẽ'k; Kukaprõ'. His pinčwę'i are the women named Krąkupẽ'; Nyõnąn; Ikurẽ'.

Among these there is always a special friend (hąpínpey and pinčwę'ipey; pey = good, proper, real), viz., the bearer of a particular name who assumes the obligations connected with this bond in the fullest sense, while the other hąpín take them much more lightly.

Much more rarely the tie is established either automatically through joint exercise of certain ceremonial offices or by voluntary arrangement. The latter takes two forms. First, a person may tie an ornament of no particular type round a pregnant woman's neck and thereby become the hąpín of the infant as soon as it is born. This bond holds regardless of the child's sex and is considered to impose obligations as strong as those which hinge on the bearing of certain names. Secondly, youths and their girl associates may choose one or more "friends" during the pepyé phase of initiation. The day after their seclusion is lifted the novices, limiting themselves to their own age class, make their choice while camped in the woods by a creek near the village. If two initiates not yet so coupled by virtue of